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The People's Korea

No. 1,113 EVERY SATURDAY OCTOBER 9, 1982 Per Copy Price:¥250 (US$1.00)

1,000 Sogang Students Clash with Police, Take to Streets, Blame U.S.

Students of Sogang Jesuit University in Seoul joined the active anti-American, anti-Japanese and anti-Chon Du Hwan struggles by staging on-campus and street demonstrations for two consecutive days.

Some 500 students of private Sogang University in Seoul demanding the resignation of Chon Du Hwan clashed with riot police on the streets of Seoul on September 27 after a campus demonstration was brutally broken up, witnesses said.

The demonstration began after students of the university during the lunch break scattered on their campus about 500 anti-American, anti-Japanese and anti-Chon leaflets, the witnesses said.

The number of demonstrators grew rapidly to reach some 1,000, they said.

The leaflets demanded an end to press control and to military fascist rule. They said guarantees of freedom and democracy had been trampled on by the military, a reference to the policies of strongman Chon Du Hwan.

They held the Chon junta responsible for south Korea's poor economic performance and for a recent multimillion-dollar loan scandal for which 31 people, including a relative of Chon, were convicted.

The students denounced the Chon Du Hwan junta for being "too subservient" to the Tokyo Government in dealing with the textbook issue and shouted "Down with Chon Du Hwan! " and other anti-Chon and anti-Japanese slogans.

Students also made public a statement denouncing the U.S., Japan and their common client Chon Du Hwan junta.

In the statement they said that "The United States was accelerating Japan's militarism through a policy of making Japan share the U.S. defense burden in East Asia."

They also charged that the client government, in pursuit of a traitorous economic policy, has brought in American and Japanese "loans" and has, as a result, subjugated the south Korean economy to the two masters.

Hundreds of riot police fired tear gas shells to disperse the students. Some 150 plainclothesmen kicked and beat students before taking some 10 students into custody. They, described by the students as "political hooligans", attacked demonstrators who had linked arms to sing "We Shall Overcome."

After a while, a larger group of students held a sit-down strike on the campus demanding the release of the schoolmates who were taken away.

Then, more than 100 heavily armed riot police went into the campus to back the plainclothesmen in an effort to disperse the demonstrators.

About 500 students took to the streets after riot police went into their campus, breaking through the cordon of riot police.

Some 100 students advanced to the point near Erhwa Woman's University and fiercely battled riot police firing tear gas shells.

On September 28, about 400 students of the same university staged an on-campus demonstration, the second in two days, eyewitnesses said.

The witnesses said the students, shouting "Down with fascists," demanded the resignation of Chon Du Hwan.

South Korean students staged similar demonstrations in several universities recently. On September 24, over 500 students were detained by riot police after the first major street clash in the center of Seoul since the student demonstrations in May 1980.

Nearly 100 students have been charged so far this year with breaching laws banning assemblies and demonstrations.

Some 400,000 people jammed the Square of the Kings of Israel on the evening of September 25, expressing outrage over the Beirut massacre of Palestinians. The demonstrators demanded the resignation of prime minister Menachem Begin and defense minister Ariel Sharon. (Newsweek, October 4, 1982)

President Kim Il Sung Greets 33rd Birthday of China

President Kim Il Sung, who is also General Secretary of the Central Committee of the Workers' Party of Korea, sent a message of greetings on September 30 to Hu Yaobang, General Secretary of the Central Committee of the Communist Party of China, and Ye Jianying, Chairman of the Standing Committee of the National People's Congress of the People's Republic of China, on the occasion of the 33rd anniversary of the founding of the People's Republic of China.

The message reads:

On behalf of the Central Committee of the Workers' Party of Korea, the Government of the Democratic People's Republic of Korea and the entire Korean people and on my own, I extend warmest congratulations to you and, through you, to the Central Committee of the Communist Party of China, the Government of the People's Republic of China and the fraternal Chinese people on the occasion of the 33rd anniversary of the founding of the People's Republic of China.

The Chinese people under the correct leadership of their great leader Comrade Mao Zedong and the Communist Party of China won victory in the people's revolution and founded the People's Republic of China, and thereby became a genuine master of a new historic era when they build a new life, seizing their destiny in their hands and greatly contributed to the growth of the anti-imperialist revolutionary forces of Asia and the world.

The industrious and talented Chinese people vigorously accelerated the socialist revolution and socialist construction in the revolutionary spirit of self-reliance and hard struggle along the road indicated by the Communist Party of China, thus turning their country into a new China pulsating with a socialist life.

Today the great Chinese people rallied closely around the Communist Party of China, their reliable vanguard, have achieved the stability and unity of the whole country, successfully overcoming difficulties lying on the road ahead of them and are vigorously struggling to build China into a highly civilized and highly democratic, socialist state, upholding the tasks set forth by the 12th National Congress of the Communist Party of China which marked a new milestone in the history of their struggle.

Epochal changes and shining successes in the People's Republic of China have a great influence upon the development of human history and the international position of China is rising higher.

The Korean people are sincerely rejoiced as over their own over the successes made by the Chinese people in all domains of the struggle for carrying out the four modernisations, firmly adhering to the four principles, and warmly hail them.

The Korean and Chinese peoples are revolutionary comrades-in-arms and class brothers who converged their destinies into one and shared weal and woe in the bloody joint struggle against the Japanese and U.S. imperialist aggressors for a long period.

The peoples of our two countries have always closely supported and cooperated with each other in the course of carrying out the common cause of national and class liberation and socialist construction and are today, too, fighting shoulder to shoulder on the road of the struggle for independence, sovereignty and socialism.

We were accorded warmest welcome and sincere, cordial hospitality by the leading cadres of the Party and Government and fraternal people of China during our recent visit to the People's Republic of China.

Our recent visit to China was an important event which grandly demonstrated to the whole world the indestructible might of the Korea-China friendship which has sealed in blood and has withstood all trials of history.

Satisfied with the fact that the Korea-China friendship whose firm bonds have been established on the basis of close comradeship and noble revolutionary principle is developing onto a higher stage generation after generation in the course of visits and contacts between the leaders of the two countries, we express the conviction that the traditional friendship and unity between our two parties, two countries and two peoples will further consolidate and develop in the struggle for the common goal and idea of independence, sovereignty, peace, socialism and communism.

Availing myself of this opportunity, I sincerely wish you and the fraternal Chinese people greater success in the sacred struggle to carry out the tasks of construction for socialist modernization set forth at the 12th National Congress of the Communist Party of China and reunify the whole country by having Taiwan returned to the embrace of the motherland.

Two girls are waiting for their turns. One poses for a photo, the other watches her friend skating.

On the Juche Idea

Article by Mr. Kim Jong Il

An official English translation of Mr. Kim Jong Il's treatise "On the Juche Idea" (See the July 31, 1982 issue of The People's Korea) was brought out recently by the Foreign Languages Publishing House in Pyongyang.

The author is Member of the Presidium of the Political Bureau, and Secretary, of the Central Committee of the Workers' Party of Korea, and ranks immediately after President Kim Il Sung.

The treatise was made available on March 31, 1982, to the National Seminar on the Juche Idea held in Pyongyang to mark the 70th birthday of President Kim Il Sung (See the April 17, 1982 issue of PK).

Follow the first three chapters of the treatise:

We will soon welcome the 70th birthday of the leader.

It is very significant that to mark his 70th anniversary, we are holding a National Seminar on the Juche Idea.

This seminar has assessed with pride the ideological and theoretical achievements made by the leader in leading our revolution and construction for more than half a century, and has powerfully demonstrated again the greatness and correctness of the Juche idea.

The Juche idea is the precious fruit of the leader's profound, widespread ideological and theoretical activities, and its creation is the most brilliant of his revolutionary achievements.

By creating the great Juche idea, the leader opened up a new road leading to victory in the revolution before the working class and the masses of the people, and brought about a historic turn in the fulfilment of the revolutionary cause of the people.

The history of the Korean revolution pioneered and led by the leader is a glorious history which records the splendid application and over-all victory of the great Juche idea.

The Juche idea represents an invariable guiding idea of the Korean revolution and a great revolutionary banner of our time.

At present, we are confronted with the honourable task of modelling the whole society on the Juche idea.

The objective of this historic cause is to complete our revolution which has developed and triumphed under the banner of the Juche idea.

In order to realize this cause, all Party members and working people should clearly understand the truth of the Juche idea, and think and act strictly in accordance with its requirements.

Only when one is firmly armed with the Juche idea and advances under its banner, would it be possible to emerge victorious in the revolution and construction, surmounting all difficulties and trials. This is the conviction which our people have acquired through the history of revolutionary struggle spanning over half a century.

Availing myself of the opportunity provided by this meeting of social scientists and theoretical propagandists from all over the country who gathered here to debate on the Juche idea and its great victory on the eve of the 70th anniversary of the leader's birthday, I would like to refer to the questions related to the principles of the Juche idea.

1. The Origin of the Juche Idea

A progressive idea plays an important role in socio-historical progress.

When the popular masses are guided by a progressive idea, they can be a powerful creator of history. Of course, it does not mean that all progressive ideas play the same role in socio-historical development. Their role is different according to how they represent the aspirations and interests of the popular masses and how correctly they show the path which must be followed in struggle. There were ideas which reflected the aspirations of progressive classes of society even before the emergence of the working class. But due to their historical and class limitations the trends of thought in the past age could not but be hampered in the role they played in social development. The revolutionary ideas of the working class alone can correctly reflect the demands of the time and the aspirations of the popular masses and give a powerful stimulus to socio-historical development by inspiring the people to wage the revolutionary struggle.

The revolutionary ideas of the working class are originated by distinguished leaders.

It can be said that the history of the communist movement spanning a hundred and scores of years is a history of working-class leaders creating and developing revolutionary ideas, a history in which these ideas have been applied to transform the world. In the mid-19th century Marx and Engels propounded Marxism. Thus they highlighted the historical mission and a path of liberation that had to be followed by the working class that appeared on the arena of struggle and stimulated the fight against capital, ushering in the rise of the international communist movement. Lenin developed Marxism and advanced Leninism in accordance with the new historical conditions whereby capitalism had entered the phase of imperialism, with the result that he inspired the working class and the rest of the people to the struggle to destroy imperialist strongholds and to achieve freedom and liberation. This marked the beginning of transition from capitalism to socialism.

Our leader created the great Juche idea after acquiring a deep insight into the requirements of a new era when the oppressed and humiliated masses of the people became masters of their own destiny. Thus he developed their struggle for Chajusong onto a higher plane and opened up the age of Juche, a new era in the development of human history.

The revolutionary idea of the working class emerges as the reflection of the mature demand of history and the revolution in their development.

When the leader embarked on the road of revolution, a new development was taking place in the struggle of the working class and the popular masses against exploitation and oppression. On the world arena, the influence of socialism, which had won its first victory, grew strong, and the revolutionary struggle of the working class and the liberation struggle of the peoples in colonies and semi-colonies were intensified sharply. In an attempt to stop the revolutionary advance of the masses and weather the serious political and economic crises they were passing through, the imperialists further increased their plunder and oppression of the people. In many countries contradictions and antagonism between revolution and counter-revolution were intensified, and the masses of the people whose sovereign rights had been trampled down for a long time rose up in a struggle for their class and national liberation. A new age was approaching, in which the revolutionary movement made progress in a broad and diversified way on a worldwide scale.

In order to advance the revolution under the new historical conditions, the working class and the people of every country, conscious of being the masters, had to solve all problems in accordance with their actual situation. In our country, this was a particularly important matter because of the peculiarities of historical development and the complexity and arduousness of the revolution. The Korean revolution demanded more urgently that the popular masses hew out the path of revolution in an independent and creative manner.

The Juche idea was created on the basis of such a practical requirement of the Korean revolution.

The revolution is a struggle to meet the masses' desire for independence by enlisting their strength. It is a struggle of the masses to free themselves. When they are armed with the revolutionary idea and united into an organized political force, the masses can emerge victorious in the revolution. The duty of revolutionaries is to go among the popular masses, masters of the revolution, to educate, organize, and inspire them to a struggle. The revolutionary forces, too, should be trained from among the masses, and all problems arising in the revolutionary struggle should likewise be resolved in reliance on their wisdom and strength.

However, the communists and nationalists who were allegedly engaged in the national-liberation movement in our country in the 1920's gave no thought to the need to go among the masses to educate, organize, and arouse them into waging a revolutionary struggle. But divorced from the masses, they were only engrossed in the scramble for hegemony and empty talks. They did not unite the masses but divided them by factional strife.

In the first years of his revolutionary struggle, the leader saw through their mistakes and took a road different from theirs, the genuinely revolutionary road which led him to be among the masses and to rely on them in the struggle. He elucidated the truth that the masters of the revolution are the masses of the people and that when one goes among them to educate and mobilize them one will be able to register victory in the revolution. This is one of the starting points of the Juche idea.

The revolution in each country should be carried out responsibly by its own people, the masters, in an independent manner, and in a creative way suitable to its specific conditions. Chajusong and creativeness are the inherent requirements of a revolutionary movement, the communist movement.

The Korean revolution which opened the age of Juche could not advance even a step forward unless it was conducted in an independent and creative way from the start. It was a difficult and complex revolution which had to deal with the tasks of the anti-imperialist, national-liberation revolution, with formidable Japanese imperialism as the target, and those of the anti-feudal, democratic revolution simultaneously. It was an arduous revolution which had to hew out an untrodden path.

What is worse, a strong tendency towards flunkeyism appeared in those days within our anti-Japanese national-liberation movement and communist movement to hamper the advance of the revolution. The nationalists and self-styled Marxists followed the evil practices of flunkeyism and factional strife which had resulted in the country's ruin in the past. They did not try to carry out the revolution by their own initiative but dreamed of achieving independence by depending on foreign forces. At that time, those who were allegedly engaged in the communist movement formed their own party groups and called frequently at the Comintern to gain its recognition. And they endeavoured to imitate mechanically established theories and experience of others, without taking into consideration the historical conditions and specific realities in our country where a colonial and semi-feudal society was in existence. In this way, flunkeyism and dogmatism were very serious obstacles in the way of revolution.

Drawing on serious lessons derived from such flunkeyism and dogmatism, the leader clarified the truth that a revolution should be carried out not by anyone's approval or instruction but by one's own conviction and on one's own responsibility and that all problems arising in the revolution should be solved in an independent and creative way. This is another starting point of the Juche idea.

As stated previously, the leader advanced the Juche idea, a new revolutionary idea, on the basis of practical experience and lessons gained in the revolutionary struggle.

The leader has conducted ideological and

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theoretical activities invariably based on the revolutionary practice, and developed and enriched the revolutionary idea and theories in the course of giving answers to problems arising in the revolutionary practice. Only on the basis of revolutionary practice can one apply existing theories in accordance with the interests of the revolution and actual conditions in one's own country and search for new truths and create new ideas and theories.

In his early years of revolutionary activities, the leader was well versed in Marxism-Leninism. But he did not confine himself to applying Marxism-Leninism to the Korean revolution but pioneered a new phase of revolutionary theory from a steadfast Juche-based standpoint and resolved the problems arising in the revolutionary practice from a unique angle.

The leader discovered the truth of the Juche idea in the course of the struggle against bigoted nationalists and bogus Marxists, flunkeyists and dogmatists, while hewing out a new path for the revolution. Finally, he explained the principles of the Juche idea at the Meeting of Leading Personnel of the Young Communist League and the Anti-Imperialist Youth League held at Kalun in June 1930 and put forward a Juche-oriented line for the Korean revolution. This was a historical event which heralded the creation of the Juche idea and the birth of the Juche-oriented revolutionary line.

At the time of disorder when national reformism, "Left" and Right opportunism and all other unsound ideas were prevailing, the leader still in his teens gained an insight into the trend of the times, the desire of the people and the law of historical development, expounded the truth of Juche and thus opened the road of independent development for our revolution.

The Juche idea has been perfected as the guiding idea of revolution in our age in the practice of the Korean revolution.

The guiding idea of revolution cannot be made perfect by one effort at a moment. It emerges through the generalization of experience in the revolutionary struggle, on the basis of the conditions of the times and history; it becomes perfect as an integrated ideological and theoretical system when its truthfulness is verified and its content is enriched during the protracted struggle.

The leader led to victory the revolutionary struggles at different stages and the work in all fields of politics, economy, culture and military affairs. In this course, he himself gained a wealth or precious experience and generalized it to steadily develop the Juche idea in a profound manner. The history of the leader who has led the arduous Korean revolution for more than 50 years, is a history in which he created the Juche idea and perfected it as a unique ideological and theoretical system in the great revolutionary practice.

As stated previously, the Juche idea emerged on the basis of the requirements of a new age when the masses of the people appeared as the masters of history and of a rich experience gained in the revolutionary struggle. So it has become the great guiding idea of revolution in our age.

2. The Philosophical Principle of the Juche Idea

The Juche idea is a new philosophical thought which centres on man.

As the leader said, the Juche idea is based on the philosophical principle that man is the master of everything and decides everything. The Juche idea raised the fundamental question of philosophy by regarding man as the main factor, and elucidated the philosophical principle that man is the master of everything and decides everything.

That man is the master of everything means that he is the master of the world and of his own destiny; that man decides everything means that he plays the decisive role in transforming the world and in shaping his destiny.

The philosophical principle of the Juche idea is the principle of man-centred philosophy which explains man's position and role in the world.

The leader made it clear that man is a social being with Chajusong, creativity and consciousness.

Man, though material existence, is not a simple material being. He is the most developed material being, a special product of the evolution of the material world. Man was already outstanding as he emerged from the world of nature. He exists and develops by cognizing and changing the world to make it serve him, whereas all other material lives maintain their existence through their subordination and adaptation to the objective world.

Man holds a special position and plays a special role as master of the world because he is a social being with Chajusong, creativity and consciousness.

The leader gave a new philosophical conception of man by defining Chajusong, creativity and consciousness as the essential features of man, the social being.

Chajusong, creativity and consciousness are man's social qualities which take shape and develop socially and historically. Man alone in the world lives and conducts activity in social relationship. He maintains his existence and achieves his aim only socially. Chajusong, creativity and consciousness are peculiar to man, the social being.

Man is a being with Chajusong, that is, an independent social being.

Chajusong is an attribute of social man who is desirous of living and developing in an independent way as master of the world and his own destiny. On the strength of this quality, man throws off the fetters of nature, opposes social subjugation of all forms and puts everything at his own service.

Chajusong is the life and soul of man, the social being. When Chajusong is referred to as man's life and soul, it means social and political integrity. Man has a physical life and also social and political integrity. The physical life is what keeps a man alive as biological organism; social and political integrity is what keeps him alive as social being.

Man is a being with creativity, that is, a creative social being.

Creativity is an attribute of social man who transforms the world and shapes his destiny purposefully and consciously. By virtue of his creativity, man transforms nature and society to be more useful and beneficial to him by changing the old and creating the new.

Creativity, like Chajusong, constitutes an essential quality of man, the social being. Chajusong finds expression mainly in man's position as master of the world; creativity is expressed mainly in man's role as transformer of the world.

Man is a being with consciousness, that is, a conscious social being.

Consciousness is an attribute of social man, which determines all his endeavours to understand and reshape the world and himself. Because he has consciousness man understands the world and the laws of its motion and development, reshapes and advances nature and society as he desires. Consciousness guarantees the Chajusong and creativity of man, the social being, and ensures his purposeful cognition and practice.

Chajusong, creativity and consciousness, after all, are what enables man to be superior to any other being and to be the most powerful being in the world, to approach the world not fatalistically but revolutionarily, not passively but actively, and to reshape the world not blindly but purposefully and consciously. Man, the social being, who has Chajusong, creativity and consciousness, is precisely the only dominator and remaker of the world.

Man cannot, of course, live outside the world; he lives and conducts his activity in the world.

Nature is the object of man's labour and also is the material source of his life. Society is a community where people live and conduct activities. Natural environments and social conditions have a great effect on human activity. Whether natural environments are good or bad and, in particular, whether the political and economic systems of a society are progressive or reactionary–these factors may favourably affect human endeavour to remake nature and develop society or limit and restrict that activity.

But man does not merely adapt himself to environments and conditions. By his independent, creative and conscious activity, man continuously transforms nature and society, changing as he desires what does not meet his needs, and replacing what is outdated and reactionary with what is new and progressive. This is man's endeavour and struggle to change and transform the world into one that serves man better.

The Juche idea established a man-centred outlook on the world by throwing a fresh light on the essential characteristics of man and his position and role in the world.

It had already been known that the world consists of material and changes and develops as a result of the motion of material. The Juche idea gives a new world outlook by answering the question of who is the master that dominates nature and society and where is the force that transforms them. That the world is dominated and reshaped by man is a new viewpoint on the world in relation to man.

The Juche idea shows a new viewpoint and attitude to the world, on the basis of man's position and role as master of the world.

The viewpoint and attitude to the world shown by the Juche idea are those with which the world is approached by focussing on man, the master of the world.

Taking a man-centred attitude towards the world means approaching the world from the viewpoint of interests of man, the master of the world.

The world should naturally be approached from this angle because man is the master of the world. Man understands and transforms the world in order to bring everything in the world to serve him. Man is the most precious being in the world, and his interests are more valuable than any others in the world. Everything in the world has its value only when it serves man. Therefore, approaching the world from the viewpoint of making it serve man better is an absolutely correct viewpoint and attitude to the world.

Approaching the world by focussing on man means dealing with the change and development of the world mainly on the basis of the activity of man who transforms it.

Man is the most powerful being in the world, and man alone is capable of transforming the world. It is man and none other that requires its transformation and performs this work. Man acts upon and transforms the world as he desires, drawing on the objective laws. The world is changed for the benefit of man only by his energetic activity. For this reason, it is an absolutely correct viewpoint and attitude to the world to approach its change and development from the standpoint of man's positive activity to transform nature and society purposefully and consciously to meet his own desire.

The Juche viewpoint and attitude to the world are truly revolutionary in that they enable men to transform the world and shape their destiny independently, creatively and consciously, with a high degree of awareness that they are masters of the world and their own destiny.

The Juche world outlook which is based on the philosophical principle that man is the master of everything and decides everything, is an absolutely correct outlook on the world in our time.

As history advances, man's position and role as master of the world is strengthened, and the extent of people's domination over the world increases daily through their independent, creative and conscious struggle. In our time the masses of the people have emerged as true masters of the world, and through their struggle the world is being changed more and more to serve the masses. Today the position and role of the masses of the people as masters of the world are becoming more stronger than ever before. This reality proves more patently the validity and vitality of the principle of Juche philosophy that man is the master of everything and decides everything.

3. The Socio-Historical Principles of the Juche Idea

The Juche idea clarifies the laws of historical development and social revolution. This idea has thrown a fresh light on the fundamental principles of the social movement, the revolutionary movement, of the working masses who create and develop history.

The socio-historial principles elucidated by the Juche idea constitute a new socio-historical outlook, the Juche outlook on history.

1) The Masses of The People Are The Subject of Social History

The question of the subject of history is a basic question in understanding the development of society, the development of revolution, from the attitude and point of view of Juche.

As the leader instructed, the working masses are the subject of history and the motive force of social progress.

History develops through the struggle of the masses to transform nature and society. That history develops precisely means that the position and role of the masses as the subject of history are enhanced.

The socio-historical movement has its own peculiar laws which are different from those of natural motion. Of course, the social movement has something in common with the natural movement in that it is also a motion of material. The social movement, too, is governed by the universal laws of the material world. But the social movement has its subject, whereas there is no such thing in the motion of nature. In nature the motion takes place spontaneously through the interaction of material elements which exist objectively. In contrast, the social movement is caused and developed by the volitional action and role of the subject.

The subject of the social movement consists in the masses of the people. Without the masses there would be no social movement itself, nor would it be conceivable to talk about historical progress.

The masses of the people are the masters of revolution and construction and the decisive factor in transforming nature and developing society. The revolutionary struggle and construction work are undertakings for the very masses and of the masses themselves. The masses of the people undertake the revolution and construction for themselves in order to shape their destiny. It is the masses that want the revolution and construction, and it is also the masses that carry them out. They produce all social wealth by their hands, and transform the world and advance history by their struggle. But for the creative activity of the masses, the social change and progress would be inconceivable. Human history shows that the masses' wisdom and ability to understand and transform the world are unlimited, though the scope of the world created and changed by each of the generations is relatively limited.

The position of the masses grows stronger

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and their power increases through the transformation of nature and society. With the consolidation of their position and growth in their strength, their positive action on socio-historical progress increases.

The subject of history is the working masses, not the reactionary exploiting classes. The working masses carve out and develop history, but the exploiting classes try to arrest and turn back the historical advance. All exploiting classes, after all, constitute a reaction against history; they are the target of revolution. The whole course of the existence of class societies has been a history of sharp struggles between the creators of history and reaction against history, between the masters of revolution and the targets of revolution, that is, between the working masses and the reactionary exploiting classes. Society has advanced and developed through these struggles.

Although they are the subject of history, the masses of the people do not hold the same position and play the same role in all ages and in all societies. In the class society, unaware of their social status and class relationship and their strength for a long time in the past, the working masses could not unite into a political force. Therefore, they were deprived of all rights, subjected to exploitation and oppression, by a handful of ruling classes and denied their legitimate position as masters of society. Even in the exploiting society they created all material and cultural wealth by their own efforts, but they were unable to shape history in an independent manner, because they could not occupy the position of masters of society. Only by seizing state power and the means of production in their own hands and by establishing a socialist system can the working masses free themselves from exploitation and oppression and create history consciously as true masters of society and their own destiny.

In the socialist society the working masses undergo a radical change in their status and destiny, and their position and role are enhanced. This is due to the revolutionary leadership and struggle of the working class.

The process of development of a socialist society under the leadership of the working class is the process of working-classizing the whole society. When the whole society is reshaped completely on the pattern of the advanced working class under its leadership, the position of the popular masses, the subject of history, would be remarkably stronger, and their role in pushing forward the historical progress and revolutionary development incomparably higher.

If they are to hold their position and fulfil their role as subject of history, the popular masses must be brought into contact with leadership. Only under correct leadership, would the masses, though creators of history, be able to occupy the position and perform their role as subject of socio-historical development.

The link between leadership and masses is a very important question especially in the revolutionary movement, the communist movement, which is carried out by the working class and the broad masses of other people. Without correct leadership the communist movement would not advance victoriously because this movement itself is a highly conscious and organized one involving a serious class struggle.

The question of leadership in this movement is precisely the question of leadership given by the party and the leader to the masses of the people.

The working-class party is the general staff of the revolution, and the leader of the working class is the foremost leader of the revolution. How the masses are awakened to consciousness and organized in a revolutionary way, and how they perform their revolutionary duties and historical mission, depend on whether or not they are given correct leadership by the party and the leader.

Only when they receive correct guidance from the party and the leader, would the working class and the masses of other people be able to vigorously develop the deep-going and complicated revolutionary struggle to transform nature and society, achieve national and class liberation, build a socialist, communist society successfully, and run it properly.

As the leader said, the masses of the people have now emerged as masters of history, masters of revolution and construction, and are transforming the world more and more as they desire.

The working people including the working class are standing firmly in the central place of the historical development of our time. Hundreds of millions of people who have long suffered class and national oppression and exploitation are vigorously advancing on the road of sovereignty and independence and social progress and playing a greater role in shaping the destiny of humanity and the future of the world. Because of this grand forward movement of our time capitalism and imperialism, which has grown fat on the blood and sweat of the working masses and lorded it over their destiny for centuries, is precipitating irreversibly into bankruptcy and towards its downfall, deep into the grave of history.

The masses of the people who have become legitimate masters of their own destiny are transforming the world and creating a new history of mankind in accordance with their aspirations. This is the basic trend of modern history which no force can ever stop.

2) Human History Is The History of the People's Struggle for Chajusong

The history of human society is the history of the struggle of the popular masses to defend and realize Chajusong.

The leader said that all revolutionary struggles are struggles of the popular masses to defend their Chajusong.

Throughout the long history of human society people have ceaselessly struggled to free themselves from the fetters of society and nature. All the struggles to transform society, nature and man are struggles to defend and realize Chajusong for the masses of the people.

The struggle for social reform is an undertaking of the masses to provide themselves with social and political conditions for their independent life, free from class and national subjugation. If they are to live and act independently, people must destroy the outdated social system which tramples upon Chajusong. Only when they wipe out the old social institutions and set up a social system which provides people with Chajusong, will the masses of the people be able to become true masters of society and their destiny and lead an independent life.

The struggle to transform nature is an effort of the masses to create material conditions for an independent life, free from the fetters of nature. If people are to live and make progress, they must work to harness nature and produce material wealth. Only through the transformation and conquest of nature can they free themselves from its fetters and prepare material conditions for an independent life.

The struggle to transform man is the struggle of the masses to create ideological and cultural conditions for an independent life, free from the shackles of outdated ideas and culture. Only when they are completely free from the shackles of outdated ideas and culture and acquire the consciousness of independence and sound culture, will people be able to hold their destiny firmly in their hands, reshape it, and live and act genuinely as independent beings.

The transformation of society, nature, and people is the main elements of the masses' struggle for Chajusong. Man can realize Chajusong completely only when he is free from social bondage, natural fetters, and the shackles of outdated ideas and culture. The struggle for Chajusong should be carried out on a full scale in all spheres of social reform, natural transformation and human remoulding.

The primary question arising in the struggle of the popular masses for Chajusong is to realize Chajusong socially and politically.

Since man is a social being, Chajusong must first be guaranteed socially and politically. This is the key to man's freedom from natural fetters and also to his ideological and cultural development. As long as they are subjugated socially and politically, the masses of the people cannot adequately benefit from the productive forces, even if these are developed, nor can they be free from the bondage of reactionary ideas and culture.

The history of human society ever since its division into hostile classes has, above all, been a history of social revolutions to realize social and political Chajusong for the popular masses. Through social revolutions the masses have carved out their destiny and developed society.

Owing to slave revolts which were, so to speak, the first struggle in history of the exploited working masses for Chajusong, and to peasant struggles against feudalism in the Middle Ages, the slavery and the feudal system collapsed. That meant progress in the struggle of the working masses for Chajusong. But that was only a replacement of the chains of slavery with feudal fetters, which in turn were replaced with the yoke of capital, not the abolition of class domination and oppression itself. In the history of human society, capitalism is the last exploiting system which tramples upon the masses' aspirations and demand for Chajusong. It is a violently oppressive system which combines class domination with national oppression.

The liquidation of the capitalist system and establishment of a new socialist system mark a historic turning point in the development of the revolutionary struggle for Chajusong. With the establishment of the socialist system, all exploiting classes and institutions which trample upon the aspirations and demands of the masses for Chajusong, are abolished, and the masses are provided with the necessary conditions which enable them to hold state power and production means in their hands and lead a fully independent life.

The transformation of nature and man, along with social reform, is an important historic task in the struggle of the popular masses for Chajusong.

In the whole course of development of human society, the masses of the people have continuously struggled to free themselves from the fetters of nature and enhance themselves ideologically and culturally.

At the dawn of human society, people's creative power was weak, and their ideological and cultural levels were very low. By their age-long hard-fought struggles the masses have increased their ability to conquer nature, enriched their knowledge, developed the productive forces, and steadily raised the levels of their ideological consciousness and culture. Modern science and technology, progressive ideas and culture which have been developed by human society, are without exception the result of the historical struggles of the popular masses.

The transformation of nature and man, that is, the historic cause of freeing the popular masses from the fetters of nature and outdated ideas and culture and developing them to be powerful beings capable of dominating nature and real possessors of revolutionary ideas and culture, can be fully undertaken and achieved with success only under socialism where the working masses are masters of society. Under socialism where the question of revolutionary change in the social system has already been resolved in the struggle for Chajusong, the major tasks are to reshape nature and re-educate people to emancipate the masses, who have eliminated social oppression, from the shackles of nature and outdated ideas and culture. When the work of transforming nature and re-educating people is pushed forward in a complete way on the basis of steadily consolidating the socialist system, the Chajusong of the masses will be more completely realized in all spheres.

Today, the struggle to defend the masses' Chajusong assumes an international character. Since the forces of imperialism which oppress Chajusong are allied on an international scale, the struggle to oppose imperialist domination and oppression and defend Chajusong, too, cannot but be an international undertaking. Because of the community of their historical backgrounds and interests, the formerly oppressed nations and peoples who have been subjected to colonial slavery, with their independence and sovereignty downtrodden by imperialism, are united together on the same front of struggle to oppose imperialism and defend Chajusong. All countries, all nations, and peoples the world over that advocate Chajusong must struggle jointly, in close unity under the revolutionary banner of anti-imperialism and independence. This is the only way to abolish the imperialist world order which is based on unequality and full of contradictions, and to set up a new international relationship based on Chajusong and equality amongst countries and nations.

The age-long, ceaseless, struggle of the masses for Chajusong can win its ultimate aim by building socialism and communism. The struggle for socialism and communism is the highest stage of the struggle for Chajusong. It is a struggle to end once and for all the exploitation of man by man, the oppression of class by class, and the domination of state by state in human society, to wipe out all remnants of old societies handed down through history, and to finally free the people from their shackles. In a communist society the masses of the people will lead a completely independent life as masters of nature and society and as true masters of their own destiny.

Defending Chajusong is an absolute requirement of man as a social being and his inalienable fundamental right. It is natural that man who regards Chajusong as his life and soul, combats any encroachment on his Chajusong. The popular masses rise in the revolutionary struggle for Chajusong against the oppressors. And for the sake of Chajusong they devote all their creative talents and energies to building socialism and communism.

If Chajusong is to be defended, an independent stand must firmly be maintained in the revolution and construction.

As the leader instructed, the independent stand is the fundamental stand that must be adhered to in the revolution and construction. Sticking to this stand is the requirement of the revolutionary struggle, the struggle for Chajusong.

The independent stand is a thoroughly revolutionary stand, the working-class stand. The working class is the most independent class which struggles to emancipate itself by its own initiative and to become the master of its own destiny. The cause of socialism and communism is the historic cause of the working class, aimed at completely realizing the Chajusong of the masses of the people. Any stands which are contrary to the independent stand are alien to the working-class stand, the stand of the popular masses, and they are all harmful to the cause of socialism and communism.

The independent stand finds expression in the exercise of the rights as masters of the revolution and construction. This means that the masses of the people handle all problems of the revolution and construction in their interests, according to their own independent judgment and decision. The right to deal with all these problems belongs solely to the people, the masters, of the country concerned. All questions related to the revolution and construction in a country must naturally be disposed of by the judgment and decision of the people of that country. This is the only way the people of each country can defend their interests and carry through their will and desire. The people of each country must not tolerate any foreign pressure or interference. Failing to resolve one's own problems by one's own decision under pressure or in bondage to others means losing one's rights as master; following the will of others and acting against one's own interests means giving up one's rights as master.

The independent stand is expressed in fulfilling the responsibility as masters. This signifies that the popular masses resolve all questions in the revolutionary struggle and construction work on their own responsibility and initiative as befitting masters. As the revolution and construction are their own undertakings, they ought to resolve all problems arising in these undertakings by their own initiative on the principle of self-reliance. One might receive aid from others in the revolution and construction, but in any case the main thing is one's own initiative. Trying to get one's own work done by others or to get one's own problem solved by others is tantamount to shirking one's responsibility as master and relinquishing one's position as such.

Only when one upholds the independent stand can one always resolve the question of revolution in one's country, the question of one's nation, in accordance with one's own views and conviction and in the revolutionary spirit of self-reliance, and carry out the revolution and construction successfully, whatever the circumstances.

The people of each country must not only oppose aggression and subjugation in firm defence of their Chajusong, but should also fight against imperialism and dominationism which trample upon the Chajusong of other peoples. Only when one opposes such encroachment on one's own Chajusong and the act of trampling upon that of others, can one be said to be standing trully in defence of Chajusong.

The revolutionary struggle of the popular masses against imperialism and dominationism which trample upon Chajusong, and for the victory of the cause of socialism and communism is steadily being strengthened and developed. Nothing can stem the current of historical development which demands Chajusong and advances on the road of independence. Not only today but also the future belongs entirely to the people who are struggling for Chajusong.

(Continued on page 5)

On the Juche Idea

(Continued from page 4)

3) The Socio-Historical Movement Is a Creative Movement of the Popular Masses

The socio-historical movement is a creative movement of the popular masses to transform and change nature and society.

The masses' activity for an independent life is characterized by creativity. Man realizes his desire in life through his creative activity.

The objects of man's creative activity are nature and society. By means of his activity to transform nature which surrounds him and to reform the society in which he lives, man creates new material and cultural wealth and builds a new system and a new life.

The masses of the people are creators who remake and change nature and society. They are desirous of abolishing the old and creating the new and have creative ability to transform nature and society.

Human history is the popular masses' history of creation.

Since the beginning of human history, the masses of the people have been conquering nature and making what is necessary for their existence and development by their creative labour, and effecting social progress by their creative activity to change the old. Their continuous creative activity has advanced society.

Their creative activity to conquer nature and bring about social progress accompanies struggle. The process of creation is precisely the process of struggle. Without struggle the creation of new things would be inconceivable. The process of replacement of an old social system with a new one and the social emancipation of the masses in particular is a process of fierce class struggle. A revolution begins with struggle and ends with struggle. The forces which go in for the preservation of an old system and life never give up their place of their own accord. A new system and life can be created only through the struggle to wipe out the old forces. All progress and changes made by humanity throughout history, after all, are the fruit of the popular masses' creative struggle.

The process of their creative struggle is the process of developing themselves to be more powerful beings.

The masses of the people have increased their creative ability while at the same time transforming nature and developing society. The history of social productive forces is the history of the growth of men's creative capability to conquer nature. The history of social revolutions is the history of the process to strengthen the revolutionary power of the masses to reshape society.

With growth in the creative ability of the masses, the socio-historical movement advances further.

The communist movement organized and developed by the working class is the highest form of creative movement in human history. This is a movement to build a society where the Chajusong and creativity of the masses of the people are fully realized, the highest ideal of mankind which is fundamentally different from all class societies that have existed in history. The creative power of the masses, too, is exploited fully in the revolutionary movement of the working class. It is not until their involvement in the revolutionary movement of the working class, the communist movement, that the working masses whose creative activity has been restrained by the ruling classes during the whole period of antagonistic class societies, become genuine creators of history who transform the world to meet their own will and desire and shape their destiny in an independent manner.

The revolutionary movement, the creative activity of the masses, requires that the creative stand be always maintained firmly in the struggles to reshape nature and society.

Adhering to the creative stand is indispensable to leading the revolutionary movement to victory. Only when they adhere to the creative stand, can the popular masses keep properly their position as masters of the revolution and construction, and fulfil their role as such.

The creative stand is one that the masses of the people ought to maintain as transformers of nature and society, as shapers of their own destiny. Without maintaining this stand it would be impossible for them to reshape nature and society to meet their will and desire or hold their own destiny in their hands and shape it for themselves. Adherence to the creative stand is a sure guarantee for solving all problems by the efforts of the masses themselves to meet the requirement of the revolution and in accordance with their interests.

As the leader instructed, the creative stand constitutes the fundamental method that must be relied on in the revolution and construction.

The revolutionary movement requires that one should depend firmly on the creative wisdom and strength of the masses and utilize them to the full. The masses are masters and the motive force of the revolution and possessors of inexhaustible creative talents and strength. Only when one depends on their creative talents and strength, will one be able to understand the objective world correctly, solve all problems to suit the reality, and transform nature and society successfully. The creative stand provides the method by which to give an active stimulus to the creative power of the masses, push forward the revolution and construction on one's own initiative, overcome the difficulties in the path of progress by the struggle of the masses, and ensure continued innovations and ceaseless advance.

The revolutionary movement takes place in a specific reality which is always diverse and undergoes ceaseless changes. It rejects all sorts of schemata and dogmas and opposes the outdated attitude of imitating others' mechanically. A schematic viewpoint and a dogmatic way of thinking restrain creativity and prevent correct understanding of the ever-changing diverse realities and block the possibility of working out a scientific method of revolution and construction. Only when one bases oneself firmly on the specific reality and maintains a creative attitude towards everything, will one be able to identify the correct method of transforming nature and society and apply it skilfully. The creative stand represents the method whereby one rejects a dogmatic attitude and grasps the reality in its true perspective and concretely by one's own thinking and solves all questions accordingly.

The creative stand constitutes the revolutionary method which enables one to meet most effectively the requirements of our time when the masses of the people have emerged as masters of history and when the revolutionary movement is highly developed. Our time requires that the role of the masses in the revolution and construction be enhanced to the highest degree and that all questions be solved creatively. The creative stand offers a sure guarantee for the victory of the revolution by enabling one to formulate a scientific revolutionary strategy and struggle policies in keeping with the development of our time and the new requirements of the revolution and ceaselessly increase the creative power of the popular masses.

4) The People's Consciousness of Independence Plays The Decisive Role in Revolutionary Struggle

The revolution is propelled forward to victory by the conscious struggle of the masses of the people.

The leader put in a new light the principle that the masses' consciousness of independence plays the decisive role in the revolutionary struggle.

Ideological consciousness determines and regulates all actions of man.

Consciousness, essentially, is the highest quality that makes man superior to all beings and the most powerful in the world. It is the sophisticated function of man's brain, the most developed of his physical organs. The brain plays the central role in the activity of human life, and consciousness which is the function of the brain, commands all actions of man.

Ideological consciousness reflects man's desire and interests, and for this reason, it has the most active effect on his conduct. Without the determination and regulation of ideological consciousness, man's independent and creative activities would be inconceivable.

If a man is to be an independent creative being, he must have the consciousness of independence. This consciousness means the awareness of one's being the master of one's own destiny and signifies the will to shape one's destiny by one's own initiative. Only when a man has the consciousness of independence can he conduct conscious activity to conquer nature and actively struggle against the oppressors who encroach and trample upon his Chajusong. Man's endeavour to acquire a scientific understanding of the world and actively to change it is none other than the manifestation of his consciousness; man's role in transforming nature and society after all, is the role of his ideological consciousness.

The consciousness of independence plays the decisive role in the masses' revolutionary movement for Chajusong.

All revolutionary movements are conscious movements. A revolutionary movement begins with awakening people to an advanced idea and emerges victorious on the strength of the masses of the people who are armed with the advanced idea.

Ideological consciousness is the decisive factor that determines man's role in the revolution and construction.

Ideological consciousness determines the class character of the actions of people who participate in the revolutionary movement. There can be no superclass ideology in a class society, and what is basic to man's ideological consciousness is his class awareness. People's attitude towards the class struggle is determined by their class consciousness. Of course, people's activities are based on their social class positions and limited by them. But their social class positions have no effect on their actions always through their ideological consciousness. Which class interests people struggle for in a class society depends on which class ideology they have. Only when they have the ideology of an advanced class, the consciousness of independence, can they have a correct class standpoint and struggle for the victory of the revolution.

The will and fighting power of people demonstrated in the revolutionary movement are also determined by their ideological consciousness. The level of the willpower and strength demonstrated by the people is determined by their ideology. Only those who have a firm consciousness of independence will be able to take an indomitable attitude towards the revolution, actively participate in it with a strong will, and struggle to the end, overcoming all difficulties and trials.

The masses' revolutionary ability is unfathomable, but it cannot find full expression if they are not ideologically awakened. Ideologically unawakened masses are unable to rise in the revolutionary struggle in spite of exploitation and oppression imposed upon them, nor can they successfully transform nature and society to meet their needs. Only those masses who are conscious of their class interests can demonstrate their revolutionary force to the full and guarantee victory in the revolution.

The role of ideological consciousness steadily increases with the development of the revolutionary movement.

By nature, the communist movement, the highest stage of the revolutionary movement, requires a high degree of consciousness from people. The socialist and communist societies are built by the purposeful and conscious efforts of the popular masses. The role of ideological consciousness is incomparably enhanced when building socialism and communism after the seizure of political power and the establishment of the socialist system by the working class. Capitalism depends on the discipline of hunger and the rod, but socialism and communism rely on the high level of people's consciousness. True, control is necessary in the socialist society which is transitional. But the more the remnants of old society are eliminated as progress is made in building socialism and communism, the greater becomes the significance of people's consciousness. Socialism and communism provide all conditions for increasing the role of people's ideological consciousness to the full. In the socialist society, the advanced ideology of the working class prevails all over the community. Capitalism subordinates even man's thinking and action to money considerations, but socialism and communism make the masses of the people true masters of society, and therefore give full play to the revolutionary enthusiasm and creative zeal of the masses.

The tremendous role of ideological consciousness in the revolutionary struggle for socialism and communism is also connected with the characteristics of the revolutionary thought of the working class.

The role of ideological consciousness in social progress depends on its class character and content. The reactionary ideology of the exploiting class hampers social progress, whereas the advanced ideology of the progressive class gives impetus to the development of society. The revolutionary ideology of the working class, the most independent class, has an incomparably greater revolutionary influence than any other advanced ideas in history. The revolutionary thought of the working class mirrors the laws of social development and the aspirations of the masses in a scientific manner, so that it becomes a great material force in social progress. It is a weapon with which to understand and change the reality and create the future. Unlike the reactionary thinking of the exploiting class which hinders the forward movement of history and advocates the old moribund system, the revolutionary thought of the working class performs the mission to push forward and lead historical progress.

The revolutionary movement is a conscious movement, and for this reason one must always hold fast to people's thinking as the main thing in the revolutionary struggle and construction work. Doing this is an important principle that must be maintained in the revolution and construction.

Grasping man's thinking as the main thing in the revolution and construction means solving all problems by attaching decisive importance to the ideological factor and enhancing the role of ideological consciousness.

Attaching decisive importance to the ideological factor is a law of revolutionary movement. Material factors, too, play a great part in the revolutionary movement. But the existence of material conditions does not give rise to the revolution automatically. How to make use of these material conditions depends on people's consciousness activity. Whether these material conditions are prepared quickly or not depends on man's activity. The revolution can be pushed forward only by the active struggle of the revolutionaries and the popular masses. Fundamentally speaking, a revolution does not always break out when all the necessary conditions exist, nor is it carried out always in favourable circumstances.

Waiting with folded arms for all conditions to ripen is tantamount to refusing to make a revolution. Primary importance, therefore, should be given to the ideological factor in the revolutionary struggle and construction work, and on this basis strenuous efforts should be made to create all the necessary conditions.

Solving all problems by raising the level of people's consciousness is the method inherent to the communists. The communists' class struggle for the freedom and happiness of the people, lead the revolution to victory and fulfil their noble mission by awakening people ideologically and making them conscious and encouraging them to undertake the struggle of their own accord. The communists have a powerful ideological weapon capable of awakening all the people to activity. Although the capitalist class, too, strives to spread its ideology, capitalist thinking cannot be accepted by the masses as their own because it fundamentally conflicts with their interests. Only the working-class ideology which champions the interests of the working masses can be accepted by all the people, and it alone can dominate the whole society.

Doing everything by awakening people politically and ideologically is a solid guarantee for the triumph of the revolution and construction. Reliance on the high degree of the masses' revolutionary consciousness will give a strong impetus to the revolutionary struggle and construction work, overcome unfavourable conditions and speed up the victory of the revolution.

(To be continued)

Rodong Sinmun on Successful Presidential China Visit

Rodong Sinmun (organ of the Central Committee of the Workers' Party of Korea) recently carried editorials concerning President Kim Il Sung's state visit to China.

The following are the full text of the Sep. 28 editorial entitled "Korea-China Friendship Will Shine Forever" and a gist of the Sep. 18 editorial entitled "Grand Demonstration of Unbreakable Militant Friendship":

"Complete Consensus Reached on All Problems Discussed"

The great leader Comrade Kim Il Sung, General Secretary of the Central Committee of the Workers' Party of Korea and President of the Democratic People's Republic of Korea, returned from an official state visit to the People's Republic of China which he paid upon the invitation of the Central Committee of the Communist Party of China and the State Council of the People's Republic of China.

He paid the visit at a time when a new turn was taking place in the Party building and revolutionary development and innovations and upsurge were being effected on all fronts of socialist construction in Korea and China and the world situation was complicate and strained.

His China visit focused deep concern and attention not only of Korean and Chinese peoples but also of Asian and world peoples and roused widespread repercussions upon the world public for its weighty significance for the strengthening of Korea-China friendship and the global developments.

Influential mass media of the five continents of the world gave extended coverage of his historic visit to China every day as one of the conspicuous events in the international affairs.

The Chinese Party and Government leaders and people accorded him and Chengdu citizens held a and warm welcome attaching great significance to his China visit. Everywhere he went, in Beijing, Chengdu and Xi'an, the fraternal Chinese people warmly received him and chengdu citizens held a grand mass meeting to welcome him.

Comrade Deng Xiaoping accompanied him on the long trip from Beijing to Chengdu and then Comrade Hu Yaobang went to Chengdu and accompanied him a long way to Beijing via Xi'an.

Such cordial hospitality and fervent welcome accorded the great leader Comrade Kim Il Sung by the Chinese Party and Government and the Chinese people was a clear manifestation of their deep respect for and trust in him. And this shows how deep and particular the intimacy between the Korean and Chinese leaders is and how true and solid the friendship and solidarity between the two peoples are.

Our people are deeply moved by such hospitality and welcome of the Chinese Party, Government and people.

The great leader Comrade Kim Il Sung had significant meetings with Chinese Party and Government leaders and inspected factories, villages and cultural remains.

Especially, he had official talks with Comrade Hu Yaobang and Comrade Zhao Ziyang and had a series of talks and conversations with Comrade Hu Yaobang and Comrade Deng Xiaoping. At these talks and conversations a wide range of problems of mutual concern including the problem of further strengthening the bonds of traditional Korea-China friendship were discussed and a complete consensus was reached on all the problems discussed.

The China visit of the respected leader Comrade Kim Il Sung bore shining fruits.

Our people warmly hail them in a transport of joy.

The China visit of the great leader Comrade Kim Il Sung is a historic event which has strengthened and developed to a new, higher stage the friendship and unity between the Korean and Chinese Parties, Governments and peoples.

As he declared, the Korean and Chinese Parties and peoples have established special friendly relations. These are inseparable lips-and-teeth relations, unbreakable relations between revolutionary comrades-in-arms and blood-sealed relations.

These friendly relations between the Korean and Chinese Parties and peoples are entirely fruits from the roots nursed and reared jointly by the great leader Comrade Kim Il Sung and the Chinese leaders.

The great leader Comrade Kim Il Sung has valued friendship with the Chinese people since he embarked upon the road of the revolutionary struggle in his early years and visited China several times after the liberation of Korea and China to form a very intimate friendship with Comrade Mao Zedong, Comrade Zhou Enlai and other Party and Government leaders of China. And the Chinese Party and Government leaders frequently visited our country to deepen their friendship and intimacy with the respected leader Comrade Kim Il Sung.

The history of Korea-China friendship is a history in which firm friendship and unity based on the closest comradeship and noble revolutionary duty has been formed and consolidated and developed in the course of such frequent visits and contacts between the Party and state leaders of the two countries and a history in which the two peoples have struggled and won victories together for the common cause as class brothers and revolutionary comrades-in-arms

The Korea-China friendship which the great leader Comrade Kim Il Sung is bringing into fuller bloom today together with Comrade Hu Yaobang and Comrade Deng Xiaoping on the basis of this tradition is an indestructible friendship no force can break and a great friendship which will be ever-lasting through generations.

The China visit of the great leader Comrade Kim Il Sung is a historic visit in which firm mutual support was manifested to the lines and policies of the Parties of the two countries on the revolution and construction and which boundlessly inspired the struggle of the two peoples for their implementation.

The respected leader Comrade Kim Il Sung said in his speech at the mass meeting held in Chengdu to welcome him: "The Korean people are proud of having the Chinese people as their close revolutionary comrades-in-arms and China as their reliable rear and heartily and warmly hail the shining achievements made by the Chinese people in the revolution and construction."

During his visit to China he expressed support to the program of socialist modernisation put forward by the Communist Party of China and warmly hailed successes of the 12th National Congress of the Party. This was a manifestation of deep trust and firm solidarity of the Korean people for the CPC and the Chinese people.

The 12th National Congress of the CPC held recently received the precious successes and experiences achieved by the CPC and the Chinese people in the revolution and construction since the Third Plenary Meeting of the 11th Central Committee of the Party and put forward militant tasks for building China into a highly cultured, and highly democratic socialist state by accelerating socialist modernization.

The 12th National Congress of the CPC was a congress of revolutionary unity and a congress of the shining victory of the revolutionary line. It marked an epochal landmark in further strengthening the CPC and developing the revolutionary struggle and constructive work of the Chinese people to a high stage.

The whole of China is now vibrant with a struggle in an upswing for accelerating socialist modernization and a revolutionary spirit prevails in every nook and corner of the country. This gives us a clear vision of the victorious future of the struggle of the Chinese people.

The changes taking place in China are brilliant fruits of a creative application of the universal principles of Marxism-Leninism to the specific conditions of the Chinese revolution by the CPC.

The program of socialist modernization adopted by the CPC today is a correct one which proceeds from the conditions of China, is being carried into practice by the efforts of the Chinese people themselves and fully accords with the lawful demands of the developing revolution and the interests of the Chinese people. The gigantic struggle for building a modernized socialist power eloquently proves that the Chinese Party, the great people and the Communist Party of China is an unyielding tested revolutionary party. The Chinese people are waging a noble struggle to safeguard China by having Taiwan returned to the motherland.

It gives a great joy to our people that socialist modernization is progressing successfully in China and the might of the People's Republic of China is growing with each passing day.

The Korean people firmly believe that the Chinese people will take new great strides ahead in all fields for modernization by waging an energetic struggle for implementing the decisions of the Party National Congress, closely united around the glorious Communist Party of China.

The Workers' Party of Korea and the Korean people have registered brilliant successes in the revolution and construction, upholding the banner of the immortal Juche idea, under the wise guidance of the great leader Comrade Kim Il Sung. Our Party has independently decided all lines and policies, adhering to Chajusong (independence) and proceeding from the specific conditions of our country, and has strictly abided by the principles of independence, self-sustenance and self-reliant defence.

Our people are now waging a vigorous struggle to carry into practice the program of modelling the whole of society on the Juche idea and attain the ten long-range objectives of socialist economic construction under the banner of the three revolutions, ideological, technical and cultural, in accordance with the line and policy put forward at the Sixth Congress of the WPK. At the same time, they are struggling to force the U.S. troops to withdraw from south Korea and reunify the country independently.

The CPC and the Chinese people positively support our people's struggle.

Comrade Hu Yaobang in his speech declared that no matter what may happen in the world and in the future, the Chinese people will invariably stand foursquare behind the Korean people as in the past and support the Korean people's just cause of socialist construction and independent and peaceful reunification of the country.

This is a great inspiration to our people.

The militant friendship between the Korean and Chinese peoples which is growing in strength day by day and the successes of the two countries in the building of socialism and communism are a powerful factor for increasing the international revolutionary forces and guaranteeing peace and security in Asia and the rest of the world.

During the visit of the great leader Comrade Kim Il Sung to China, the leading comrades of China said that he is the outstanding representative of the proletarian revolutionaries of Korea and paid tribute to his brilliant feats in winning great victories by leading the Korean people's cause of national liberation and socialism and his important contribution to increasing the world revolutionary forces and defending world peace and security by maintaining Chajusong and revolutionary principles in the international arena and helping strengthen friendship and unity among peoples.

The Korean people are filled with the firm determination to devotedly struggle to carry the revolutionary cause of Juche to accomplishment under the wise guidance of the Party Central Committee headed by respected Comrade Kim Il Sung.

The China visit of the great leader Comrade Kim Il Sung was, indeed, a significant visit which eloquently demonstrated the traditional indestructible militant friendship and unity between the peoples of Korea and China and strengthened and developed it to a higher stage. The results of the visit will help the two countries more dynamically accelerate the struggle for revolution and construction, will display a great vitality in the accomplishment of the two peoples' common cause of anti-imperialism and greatly contribute to the consolidation of peace in Asia and the world.

The destinies of the Korean and Chinese peoples will remain linked together for ever. It is the unswerving will of the two Parties and peoples of Korea and China to strengthen and develop through generations the great Korea-China friendship with a historic tradition.

The Korean people will as ever fight shoulder to shoulder with the fraternal Chinese people to the end for the realisation of the common purpose and idea of sovereignty, independence and peace and of socialism and communism. (Sep. 28)

"Great Significance for World Peace"

Revisit of China by the great leader Comrade Kim Il Sung powerfully demonstrates that the militant friendship and revolutionary unity between the Parties, Governments and peoples of Korea and China are growing stronger and developing day by day.

His current visit to China carries great significance for the struggle of Korean and Chinese peoples for the cause of socialism and communism and their struggle to defend peace in Asia and the world and strengthen the unity of the forces against imperialism and for independence.

It is, above all, a momentous event in developing the unbreakable friendship and solidarity between the two countries to a new, higher stage.

Korea and China are the nearest neighbours linked to each other by rivers and mountains. For the commonness of their positions and goals, the Korean and Chinese peoples have fought side by side for a long period against the Japanese and U.S. imperialist aggressors and in this course established blood-sealed militant fraternity and friendship and shared weal and woe.

The current visit of the great leader Comrade Kim Il Sung to China will bring Korea-China friendship into fuller blossom on a new historical track

It is taking place at a time when both the Korean and Chinese peoples are taking new great strides in the revolution and construction. This carries a very deep meaning to both peoples.

The Chinese people are waging a powerful struggle against the "two Chinas" plot and for having Taiwan, an inseparable part of their territory, returned to the motherland. To reunify China by having Taiwan returned to the motherland is their inviolable right to sovereignty.

The Korean people sincerely rejoice as ever their own over the smooth development of all work in China and heartily wish the fraternal Chinese people new shining successes in the struggle to carry out the task of socialist modernization put forth by the 12th National Congress of the Party.

The Korean people are today fighting to powerfully promote the revolution and construction in the northern half of Korea under the banner of the three revolutions, ideological, technical and cultural, and reunify the country independently and peacefully, upholding the programme of socialist and communist construction indicated by the great leader Comrade Kim Il Sung in his report to the Sixth Congress of our Party and in his policy speech.

Reunification of the country is the ardent national desire of the Korean people and their greatest national task.

The most preferential and important question in solving the question of national reunification is to force the U.S. troops to withdraw from south Korea and thwart and frustrate the U.S. imperialists' "two Koreas" policy. The U.S. imperialists' occupation of south Korea and their splittist policy are the main obstacle to the reunification of our country. (Sep. 18)

New Aspects of Student Movement in S. Korea as Well-Organized, Radicalized and Anti-Foreign

During the past one month from Sep. 1 to 30, a total of ten thousand students of at major universities in Seoul staged well-organized radical on-campus or street demonstrations. Those students zeroed in on the Americans, the Japanese and the Chon junta as illustrated in their slogans, "Yankees and Japs, Go Home!" and "Down with Fascism!"

'Guerrilla Tactics'

Firstly, the extent to which students actions were well-organized was visible in the Sep. 24 protests by students of private-run Yonsei and Korea universities, the first and most serious street action of the sort since the junta of Gen. Chon Du Hwan took over in Seoul.

According to the Sep. 25 issues of the Japanese leading dailies, around 1,000 students of Yonsei, Korea and other schools poured into main streets of the local Fifth Avenue after the soccer game between the two universities.

Around six o'clock in the evening immediately after the first day game of the soccer event, the students took to streets and demonstrated for more than three hours, singing "We Shall Overcome" and chanted slogans "Down with Fascism!" and "Down with Japanese Imperialism!"

The leading Japanese daily "Yomiuri Shimbun" said in its Sep. 25 article that the students had used 'guerrilla tactics' and scattered leaflets announcing the outline of the demonstration two or three days before the date.

This fact means that students had made preparation in advance for the demonstration and had full discussion of the tactics.

Since limited to their campuses because of the riot police's presence, the students had long sought for an opportunity to take to streets and make direct appeals to the people.

The annual Korea-Yonsei sports competition provided a good occasion to enable the students to gather outside their school compounds legally and pour into main streets. So far, after the yearly games the students are expected to crowd coffeeshops and march through the main streets in a festive mood.

The shock the south Korean authorities got at the action was well shown by the arrests of more than 500 students the same evening. The move was described as "a preventive measure."

Open Forums as Means of Politicizing Students

Secondly, for the first time, open lectures and public seminars, preceded the student demonstrations. They half ostensibly and half really discussed the controversial Japanese history textbook issues and the rise of Japanese militarism.

In September alone, various kinds of open forums and seminars were held at six universities including Seoul National, Yonsei and Korea universities on the textbook accounts of Japan's pre-war militaristic activities.

With even the local junta taking a false anti-Japanese posture and with anti-Japanese meetings being encouraged over the textbook case, there has been no legal justification for a ban on those seminars but to condone.

These meetings helped students improve their politico-theoretical understanding of the situation. These forums gave the uninformed students a close contact with the so-called clandestine student societies or circles which reportedly total at least 112.

A series of the seminars and panel discussions, including secret ones, awakened the political consciousness of the participants and made them ready to respond to an appeal from activist students for a protest action.

The sensitivity of the students which resulted from such panel discussions may be found in the Sep. 28 Sogang students demand for the arrested students.

This implies that the students at large are highly responsive to student agitation and organization. In other words, students are being well politicized and ideologized under the leadership of secret student circles.

During the Sep. 28 on-campus protest, students of Jesuit Sogang Univ. demanded the release of the arrested fellows in the previous day's protest action and broke through the police condone and carried a street demonstration and reached a point near Erwha Woman's University.

- On Sep. 14, at Seoul National University an open forum was held on the subject "Japan's Distortion of History and Neo-Militarism," at which Japan's distortion in textbooks was called a naked expression of neo-militarism, with the spearhead of Japan's neo-militarism being directed against south Korea.

A resolution adopted at the meeting called upon Japan to withdraw revised textbooks and correct them at once and demanded the abolition of special privileges to the Japanese enterprises. It also insisted that the "national assembly" put an end to economic dependence upon Japan and urged the press, political parties and social organizations to mobilize the entire people for a campaign boycotting Japanese goods.

- On Sep. 16, a Yonsei University symposium was "On the Anti-Japanese National Movement under Japanese Imperialism".
- At Korea University, an educational lecture picked up the theme of "Reassessment of Korea-Japan Relations" on Sep. 15 and 16.

The point which emerged from these public seminars is that economic dependence upon Japan should be brought to an end, that an independent national economy should be built and that relations with Japan should be established from an independent stand.

Utilizing Japanese textbook issue to sidetrack the junta's crackdown, students articulated their anti-U.S., anti-"government" stand.

These demands virtually call for a total restructuring of the local society, including political, economic and culture – a completely free and independent south Korea.

The students see as the basic obstacles to the democratization of south Korea the U.S. and Japanese presence there and its dependence on the two countries and the maintenance of the client regime.

Anti-Americanism

The anti-American slogans reasserted again during the student actions since the start of September. The slogans, including "Yankees Go Home!" have been frequently changed during the campus protests since the Kwangju Massacre and in particular since the Mar. 18 "arson" incident to the American Cultural Center in Pusan. The students' action is simply a visible part of the iceberg anti-American sentiments growing within the south Korean population.

- On Sep. 21, more than 2,000 Yonsei students staged a powerful anti-American demonstration on their campus. Shouting "Yankees, Go Home!", the students called for the overthrow of the Chon junta.
- On Sep. 27, students of Yonsei in their statement declared: "The United States is encouraging the growth of Japanese militarism by sharing its defense spending with Japan."

They also called attention to the efforts of the local junta to subjugate the economy by introducing large amounts of loans from the two countries. This, they declared, was a sellout economic policy.

The statement expressed sharp criticism of the remarks of U.S. ambassador that the dissident students are "spoiled brat" and those of the then U.S. commander that the south Koreans are "field mice."

In every reported campus protests in September students chanted anti-Japanese slogans such as "Away with Japanese!" "Denounce Japan's Distortion of History!" "Oppose Japanese Neo-Militarism!"

In parallel with anti-Japanese slogans, students shouted "Down with Chon Du Hwan!" and "Demand Campus Democracy!" Placards carried by students of Seoul National University read "Down with Fascism!"

One noteworthy aspect the recent students protests described a "radical" is the use of stones as weapon in battling riot police.

Even students of Erwha Woman's University threw stones believed brought in advance to counter the tear gas-firing or riot police as they did in the last Nov. and Dec. anti-Chon protests.

Students fight helmeted riot police by throwing rocks on the campus of Seoul National University. (AP, May 28, 1981)

MAJOR DATES

The following are major student protests during the Sep. 1-30 period:

- The first students action in September was kicked off on Sep. 8 when 300 students of Korea University, one of the foremost private institutions of south Korea, shouted on the campus slogans demanding "Japan Abandon Its Daydream of Militarism." In the on-campus demonstrations, they leveled stern criticisms at the servile "pro-Japanese posture" of the Chon junta which is trampling upon the national dignity in subservience to Japan's revision of textbooks.

Some 500 students supported and encouraged their demonstration, said the Japanese Kyodo News Agency on Sep. 9.

- The second action was carried out by several hundred students of Chungang University in downtown Seoul on Sep. 11 as they staged an on-campus demonstration, scattering anti-Chon leaflets.

According to the Sep. 12 issue of the Japanese mass-circulation daily "Asahi Shimbun" reported that during the lunch time a student of the university hung on a rope from the library building and scattered leaflets contained phrases criticizing the Chon junta, saying "Fight against Fascists!"

Meanwhile, another student scattered many leaflets, smashing the window glass on the third floor of the library, the paper added.

Mass meetings and demonstrations opposing Japan's reported revision of textbooks took place on the campuses of Seoul National University and private-run Sunggyungwan University on Sep. 15.

- On the afternoon of the same day, about 1,500 students of Seoul National Univ., forming groups of 300-400 mainly with students of the liberal arts, social science, normal and law faculties, held a on-campus demonstration for four hours shoulder to shoulder with each other, singing students song. They chanted slogans "Away with Japanese," "Denounce Japan's Distort ion of History," "Oppose Japanese Neo-Militarism," and so forth.
- At around the same time, some 600 students of Sunggyungwan Univ. held a meeting protesting against the Japan's textbook revision.
- On the afternoon of Sep. 16, around 1,000 students staged an anti-Japanese demonstration for nearly 4 hours on the campus of Seoul National University where a large scale student action took place on the previous day. The students called for keeping up the demonstration till Sep. 24.

The Sep. 17 issues of the major Japanese dailies said that six students appealed to other students to launch a demonstration, shouting "Stop Economic Cooperation" between Japan and south Korea, "The Japanese Government Must Immediately Correct Textbooks," "Down with Japanese Imperialism" and so on.

- On Sep. 21, more than 2,000 Yonsei students staged a powerful anti-American and anti-Japanese demonstration on their campus.

Shouting "Yankees and Japs, Go Home!", the students called for the overthrow of Japanese imperialism and fascism.

During the lunch hours many students started a demonstration when two students began scattering anti-Japanese and anti-Chon leaflets and moved about the campus with a portable loudspeakers, shouting slogans.

- Sep. 22 was the day of powerful mass demonstrations at three major private-run universities.
- Over 200 students of Yonsei University staged an on-campus protest demonstration, shouting "Yankees and Japan, Go Home!"
- In separate actions the same day, over 1,000 Sunggyungwan boys, about 500 Erwha girls demonstrated against the Japanese and the Chon junta. There also were reports of students protest activity at Dongguk and Seoul universities.
- The first and most serious street action by students since the junta of Gen. Chon took over in Seoul was carried out on Sep. 24 when 1,000 students of Yonsei and Korea universities poured into main streets of the local Fifth Avenue, after the soccer game between the two universities.

Around six o'clock in the evening immediately after the first day game of the soccer event, the students demonstrated for more than three hours, singing "We Shall Overcome" and chanted slogans "Down with Fascism" and "Down with Japanese Imperialism!"

- Students of private-run Sogang University in Seoul on Sep. 27 joined in the continued anti-U.S., anti-Japanese and anti-Chon demonstration when 1,000 students staged an on campus protest, shouting "Yankees and Japs, Go Home" and "Down with Fascists!".

When a large number of plainclothes men were moved in to break up the demonstrators, the students persistently resisted them, hurling rocks.

Foreign press reports said that the students made public a statement, leveling stern criticism at the Americans, the Japanese and their client Chon junta. In the statement they said the U.S. was accelerating Japan's militarism through a policy of forcing Japan share the U.S. defense burden in East Asia. They also charged that the Chon junta in pursuit of a traitorous economic policy, has brought in American and Japanese loans.

- Sogang boys continued their protest on Sep. 28, shouting "Down with Gen. Chon Du Hwan!"

2. U.S. Involvement Root Cause of Korean Tragedy

EDITOR'S NOTE: This is the second of a five-part series of translation from a book entitled "U.S. Imperialism Is a Sworn Enemy of the Korean People."

Political Subjugation by U.S.

The basic U.S. colonial policy after World War II was to bring the newborn independent states under the yokes of neocolonialism, the same colonialism in a new guise, in order to dominate the peoples of the liberated countries again.

The U.S. army set out on a policy of colonial enslavement as soon as it crept into south Korea. In the first place, it adopted two basic policies to attain its goal: politically, it smothered all the democratic initiatives of the liberated people who set themselves against its policy of colonial enslavement, and suppressed all the democratic forces and, at the same time, it rallied and fostered the reactionary forces that were instrumental in the implementations of its aggressive policy aimed at splitting the Korean nation and turning Korea into a U.S. colony.

In south Korea, prior to the landing there of U.S. troops, pro-Japanese elements and traitors to the nation were prostrate and impotent before the mighty democratic forces; the whole land was seething with the jubilant and patriotic enthusiasm of a liberated nation, and the country was advancing along the path of national regeneration and independence in accordance with the people's wishes.

But for the U.S. interference, the struggle between the patriotic democratic forces and the traitorous anti-democratic forces of Korea would have been settled, very easily and without any complications, in line with the demands of the Korean people. For, the reactionary forces of Korea formed after the liberation with a handful of pro-Japanese elements and collaborators with the Japanese imperialists, were hated and rejected by the entire people and did not have any foothold among the grass roots, so that their strength was next to nothing as against the mighty democratic forces of the liberated Korean nation.

The U.S. occupation of south Korea and its political intervention in the internal affairs of Korea made the Korean revolution more complicated and protracted.

The first political task of the American occupation forces was to dissolve by force people's committees which represented the democratic forces, including workers, farmers.

The U.S. military government continued to keep the Japanese governor-general, his officials and his police in office.

The Americans used the Korean Democratic Party as a political tool to rally the reactionary elements. The KDP was a party of the right established on September 16, a party of landlords, capitalists, and collaborators with Japan.

Meanwhile, Arnold, military governor of Korea, declared in Ordinance No. 21 as follows:

"Until further ordered, and except as previously repealed or abolished, all laws which were in force, regulations, orders, notices or other documents issued by any former government of Korea having the force of law on 9 August 1945 will continue in full force and effect until repealed by express order of the Military Government of Korea."

While keeping all laws which had been in force during the colonial era, the Americans made new evil laws.

Through Ordinance No.19 issued on October 30, 1945, they arrested workers who went on strike to press for justifiable demands.

For the purpose of cracking down on the people's fundamental democratic rights, they proclaimed Ordinance No. 55 on February 23, 1946, which was intended for the regulation of political parties, and Ordinance No. 72 on May 4, 1946, concerning "Offenses against the Military Government."

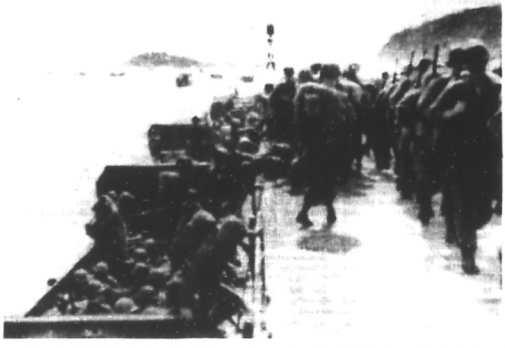
Ordinance No. 55 said:

"... each group of three or more persons who constitute any organization or association for the purpose of conducting and who engage in any form of political activities shall register such organization as a political party. Activities conducted in the name of and by any group or organization which involve public discussions or propaganda in any written or oral form, or public actions, are political when they tend to influence the laws, the form, the organization, the selection, nomination, election, appointment or removal of personnel or office holders, the administration, the procedures, or the policies of the government including the enactment, execution and enforcement of laws, foreign relations, and the rights, powers, duties, freedoms and privileges of the people in relation to government."

Ordinance No. 72 defined the following as offenses against the Military Government:

"22. Acts or conduct in support of, or participating in the formation of, any organization or movement dissolved or declared illegal by, or contrary to the interests of, the occupying forces, including publication or circulation of matter printed or written in aid of any thereof or the possession thereof with intent to publish or circulate same, or the provocative display of flags, uniforms or insignia of any such organization or movement."

The number of evil laws including ordinances proclaimed by the American military governors and the laws which had been in force since the Japanese colonial years, reached nearly 500. **(To be continued)**



The American forces that landed at Inchon on September 8, 1945, were a harbinger of American's new role in postwar Korea.

Editorial:

Is U.S. Neutral in Mideast ?

Western press reports say that the U.S. Government of President Reagan is outraged by the moves of Israeli troops into West Beirut and their role in the massacre of over 1,800 Palestinian refugees in two camps there. The reports claim that the most serious crisis face the U.S.-Israel relations, with the United States playing the role of a peacemaker.

Does the U.S. Administration of President Reagan really favor a lasting peace? Is President Reagan's Government an impartial mediator in the Middle East dispute? Is Washington genuinely bitter with Israel? All told, where should the main brunt of the blame for the massacre go?

These reports should be carefully scrutinized and should never be accepted at face value. The questions should be answered in light of hard facts. All told, these reports and questions form each side of the coin.

As a professed mediator, the United States should remain impartial and should not side with either party concerned to the dispute and should try to investigate the affair to produce a full account of the facts.

Yet, far from fair and impartial, the United States has outrageously sided with the assailant – the Nazi Zionists – and refused to help probe into the massacre.

In the first place, the Government of President Reagan and the Nazi Zionists – only the two votes – voted against the resolution which calls for an international probe into the massacre: the resolution was almost unanimously approved by the United Nations General Assembly.

Why this?

The opposition to the international probe means an open attempt to cover up the Nazi massacre. That is the only possible interpretation of the United States objection to the UN resolution.

If their outrage over the massacre were genuine, the Americans should vote for the resolution and provide all necessary help to the UN probe or at least should abstain. But they did not.

The Americans must be aware that all the member states of the UN except for the two states would support the projected probe.

A critical question here is the real reason why the Government of President Reagan ordered its ambassador at the UN to cast a vote against the move at an apparent risk of drawing an immediate international criticism and losing its credibility with the world community of nations.

The only possible answer to this question is that the U.S. Administration fears most an eventual disclosure of its role as the real mastermind in the massacre. No other explanation is beyond mind.

Whatever the rhetoric of the U.S. Government, Washington firmly stands behind the Nazi Zionists.

All the past resolutions adopted at the United Nations without exception were without U.S. support. The United States has always blocked any UN move against Israel.

This U.S. behavior has considerably sapped the otherwise effective UN functions as a peace-keeping and mediating force in the Middle East. Nothing has been done by Washington to help the world organization to seek for a lasting peace there.

The vital U.S. interests in the Middle East have been perceived by the policy-makers in Washington as keeping the Arab world divided into hostile campus and preventing them from uniting in a common struggle against the United States: a neo-colonialist divide-and-rule strategy.

Then, what is the motive behind the U.S. support for the Israeli operations in Jordan and in particular the massacre of Palestinian refugees in West Beirut.

To quote from PLO Chairman Arafat, it is to terrorize the Palestinians and show that they are not safe anywhere and must flee. In other words, the United States sought to generate a PLO-free Jordan by demonstrating the helplessness of the PLO in protecting the Palestinian refugees.

This view may be supported by the fact that the United States has violated its promise to secure and protect the lives of the Palestinian refugees in West Beirut which were left without protection of the PLO evacuated to Arab countries.

Ten days earlier than schedule, the United States troops left West Beirut, leaving the Palestinian refugees at the tender mercy of the Israeli Zionists and their right-wing Christian allies in Lebanon.

The United States stands to bear full responsibility for double-talking and cheating the Arab world and the rest of the world public. After all, the United States is not trustworthy as an ally or mediator.

Another point which requires special attention is that the United States has refused to take or join any sanctions against the Nazi Zionists who perpetrated a holocaust in West Beirut.

Who is a most important patron of the Zionists? It is the United States?

Annually, the United States gives $2 billion worth of aid to Israel, military and economic, without which the Zionist state will collapse at once.

All the weapons used by the Zionists in the massacre are made in the United States or locally produced under the U.S. license.

Given all these facts, a clear picture is emerging: the United States is shielding diplomatically, politically and economically the Zionists who simply concentrate their energies on military operations without being worried about international outcries.

Disguising themselves as a peacemaker and mediator, the Americans penetrate the Arab world and sometimes pretending to criticize the Israeli actions.

This is the tricky Uncle Sam.

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